



How to Behave in The Masjid



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
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If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



رحمه الله | Rahimahullah
May Allah have mercy upon him

The Importance of Knowing Masjid Etiquette

Chapter One

With the Grace of Allah ﷻ, today we witness a growing interest among people in going to the Masaajid, whether it be for the Friday Khutbah, congregational prayers, or enlightening lectures. This surge of attendance is not only beautiful but also something to be cherished and nurtured.

We must encourage both the youth and the elderly to remain closely connected to the Masjid, as the Prophet ﷺ emphasised its importance.

He stated that on the Day of Judgement, Allah ﷻ will shade those whose hearts are attached to the Masaajid:

1

سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ [...] وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ [...]

“There are seven whom Allah will shade on a day when there is no shade but His [...] one whose heart is attached to the mosques [...]

[Sahih al-Bukhari 660]

However, amidst our devotion to the Masaajid, it's essential to discuss the rules and etiquettes governing these sacred spaces. The virtues of Masajid are profound and have been extensively elaborated upon by scholars in their books of Fiqh.

In various books of Fiqh and Hadith, you'll find dedicated chapters discussing the rulings and etiquettes pertaining to the Masajid. Scholars such as Az-Zarkashī, and contemporary figures like Sa`id b. `Ali b. Wahf al-Qahtani have authored books addressing these matters.

1 What is a Masjid?

Now, let's delve into understanding what a Masjid truly is. Linguistically, a Masjid is defined as the place of prostration (Sujood). Prostration is among the most honourable acts of worship, as affirmed by the Prophet ﷺ who stated that a servant is closest to Allah ﷻ when in prostration.

The scholars, recognising the sanctity of prostration, named the place of worship after this noble act. Rather than calling it a place of bowing (Rukoo'), they named it after the most honourable aspect of prayer—Sujood.

In essence, the Masjid is where hearts find solace, where foreheads touch the ground in humble submission to the Lord of all worlds. It's a sanctuary where souls converge in worship, embodying the essence of devotion and spiritual connection. As we explore Masjid etiquette further, let us remember the profound significance of these sacred spaces and strive to uphold their sanctity in our actions and conduct.

Virtues of the Masjid

Chapter Two

Scholars have debated at length regarding the conditions that qualify a place as a Masjid. While some impose stringent criteria, others adopt more lenient standards.



Generally, a Masjid is defined as a place prepared or built for continuous observance of prayer, including the five daily prayers and the Jumu'ah prayer.



1 Masjid and Its Virtues

Allah ﷻ has honoured the Masaajid by attributing them to Himself. The term "Buyootullah" (Houses of Allah) underscores the divine sanctity bestowed upon these places of worship.

While everything in existence ultimately belongs to Allah ﷻ, His designation of certain places, such as the Kaaba and the Masaajid, as His own signifies their elevated status. This divine ownership instils a sense of reverence and respect for Masajid, emphasising their importance in Islamic practice.

In the Qu'ran, Allah ﷻ says:

1

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا... [...]

And who are more unjust than those who prevent the name of Allāh from being mentioned [i.e., praised] in His mosques and strive toward their destruction?

Al-Baqarah 114

This Aayah warns those who forbid His name from being glorified in His houses.

Allah ﷻ also says:

2

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ [...]

The mosques of Allāh are only to be maintained by those who believe in Allāh [...]

At-Tawbah 18

Allah ﷻ says in the Qur'an

3 وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.

Al-Jinn 18

Prophet ﷺ emphasised the exalted status of Masajid through his teachings and actions.

He declared Masajid as among the most beloved places on earth to Allah ﷻ, contrasting them with markets, which are sites of worldly transactions and often marred by dishonesty and deception:

4 أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا

“The most beloved of places to Allah are the mosques, and the most hated of places to Allah are the markets.”

Sahih Muslim 671

Imam al-Nawawi explained this hadith saying that mosques are dearest to Allah ﷻ because they are places where He is obeyed. Thus, they are built upon Taqwa. On the other hand, markets are disliked by Allah ﷻ because they are places where deception, trickery and lying prevail.

Indeed, the impact of Masaajid extends beyond mere prayer. Simply being present in a Masjid elicits divine blessings and mercy. The angels themselves seek forgiveness for those who remain in the Masjid after prayer, remembering Allah ﷻ - until they break their Wudu.

In another hadith, the Prophet ﷺ said:

5 [...] وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ [...]

No people gather in one of the houses of Allah, reciting the Book of Allah and teaching it to one another, but the angels will surround them, tranquillity will descend upon them, mercy will envelop them and Allah will mention them to those who are with Him.

Sunan Ibn Majah 225

Upon his arrival in Madinah, one of the first things the Prophet ﷺ did was buy land and build a Masjid which stands until today.

Going to the Masjid

Chapter Three

In Islam, just as in every aspect of life, there are specific rulings and etiquettes that govern our actions when it comes to attending the Masjid. These guidelines encompass various aspects, from dressing appropriately to making supplications before and during our visit.



1

Wearing Your Best Clothes

First and foremost, it's recommended to wear one's best clothes when coming to the Masjid.

Allah ﷻ said in the Qur'an:

1

يَبْنَى ٓءَآءَمَ خُءُوآ زِيْنَتَكُمُ عِنْدَ كُلِّ مَسْجِدٍ [...]

O children of Adam, take your adornment [i.e., wear your clothing] at every masjid.

Al-A'raaf 31

This reflects the reverence and respect we should have for the Masjid, as it is a house of worship where we stand in the presence of our Lord.

A lot of people come to the Masjid in their pyjamas or work clothes which may be dirty. This should be avoided.

With that said, it may not always be feasible to change clothes before coming to the Masjid, especially for those with busy schedules, it is still recommended to make an effort to dress neatly and presentably when going to the Masjid.



2

Du'aa When Going to the Masjid

Before leaving the house for the Masjid, it's recommended to recite the du'aa for leaving the house. Then, recite the du'aa for going to the Masjid.

It is as follows. Be sure to memorise it:

2

اللهم اجعل في قلبي نوراً، وفي لساني نوراً، وفي سمعي نوراً، وفي بصري نوراً، ومن فوقني نوراً، ومن تحتي نوراً، وعن يميني نوراً، وعن شمالي نوراً، ومن أمامي نوراً، ومن خلفي نوراً، واجعل في نفسي نوراً، وأعظم لي نوراً، وعظم لي نوراً، واجعل لي نوراً، واجعلني نوراً، اللهم أعطني نوراً، واجعل في عصبتي نوراً، وفي لحمي نوراً، وفي دمي نوراً، وفي شعري نوراً، وفي بشري نوراً، اللهم اجعل لي نوراً في قبري ونوراً في عظامي، وزدني نوراً، وزدني نوراً، وزدني نوراً، وهب لي نوراً على نوراً.

O Allah, place light in my heart, and on my tongue light, and in my ears light and in my sight light, and above me light, and below me light, and to my right light, and to my left light, and before me light and behind me light. Place in my soul light. Magnify for me light, and amplify for me light. Make for me light, and make me light. O Allah, grant me light, and place light in my nerves, and in my body light and in my blood light and in my hair light and in my skin light.

[O Allah, make for me a light in my grave... and a light in my bones.]

[Increase me in light, increase me in light, increase me in light.]

[Grant me light upon light]

Hisn al-Muslim



3

Going on Foot

Walking to the Masjid is highly encouraged, as every step taken towards the Masjid earns us immense rewards and serves as a means of forgiveness for our sins.

The Prophet ﷺ emphasised the virtue of walking to the Masjid, as highlighted in the following hadith:

3

أراد بنو سلمة أن ينقلوا قرب المسجد فبلغ ذلك رسول الله صلى الله عليه وسلم، فقال لهم: "إنه قد بلغني أنكم تريدون أن تنتقلوا قرب المسجد؟" فقالوا: نعم يا رسول الله قد أردنا ذلك، فقال: "بني سلمة دياركم؛ تكتب آثاركم، دياركم، تكتب آثاركم".

The tribe Banu Salimah wanted to move nearer to the mosque. On learning this Messenger of Allah (ﷺ) said to them, "I heard that you intend to move nearer to the mosque". They said, "That is so, O Messenger of Allah, we do want to do that". He said, "O Banu Salimah, keep to your homes, your steps (to the mosque) are recorded".

Sahih Muslim

While the convenience of transportation may tempt us to drive to the Masjid, if feasible, opting to walk demonstrates our commitment to fulfilling the Sunnah and seeking rewards from Allah ﷻ.

The Prohibition of Rushing to the Masjid

Chapter Four

A lot of people, when they reach close to the Masjid and realise the Iqaamah is being recited or the Salah has begun, start running to catch the first Rak'ah. This is a mistake.

The Prophet ﷺ forbade it and emphasised the significance of walking to the Masjid in peace and calmness:

1 **إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتُوا**
Do not make haste for the prayer, and whenever you come for the prayer, you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed.

Sahih al-Bukhari 635

1 Its Impact on Khushoo'

Rushing to catch a Rak'ah disrupts the Khushoo' in contrast to going for Salah in a state of tranquillity, as it retains calmness, collectedness, and helps a person focus his heart and mind on the Salah.

Not only this, it also disturbs the Khushoo' of those already engaged in prayer. The clattering of footsteps and the commotion caused by hasty movements divert the attention of the congregation and the Imam from the prayer.

Moreover, attempting to catch a Rak'ah at the expense of composure may lead to accidents or instances where individuals injure themselves while attempting to hurry into the prayer.

The First Row

Chapter Five

What should a person do and avoid once they are inside the Masjid?

A ***Wudu Before Leaving***

Before leaving for the Masjid, perform Wudu (ablution) at home in accordance with the Sunnah. Each step taken towards the Masjid after performing Wudu expiates one's sins.

The Prophet ﷺ told us:

01

مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَسْبَغَ الْوُضُوءَ ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوبَةِ فَصَلَّاهَا مَعَ النَّاسِ أَوْ مَعَ الْجَمَاعَةِ أَوْ فِي الْمَسْجِدِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ

He who performed ablution for prayer and performed it properly and then went (to observe) obligatory prayer and offered it along with people or with the congregation or in the mosque, Allah would pardon his sins.

Sahih Muslim 232b

B ***Arriving Early***

Make your way to the Masjid as soon you hear the Adhaan or the time of Salah begins. Why?

So that you can secure a place in the first row.

Learn how the Prophet ﷺ described the virtue of the first row:

02

لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا

The Messenger of Allah (ﷺ) said: If the people were to know what excellence is there in the Adhan and in the first row, and they could not (get these opportunities) except by drawing lots, they would have definitely done that.

Sahih Muslim 437

3 ***Reserving Spots***

Avoid leaving your bag or jacket in the first row of the Masjid to reserve your place and walking out, only to return when the congregational prayer begins.

Hoarding or reserving spots in the first row by leaving belongings and then leaving the Masjid is not permissible. The first row belongs to all worshippers, and it should be occupied by those who arrive early and remain present.

The scholars say that leaving personal belongings in the Masjid while remaining within its vicinity, such as the corner walls to lean against them or rest, is permissible, as long as one is still present and available for prayer. However, leaving the Masjid and returning only when it's close to prayer time to reclaim a spot is inappropriate.

Offering Prayers at the Time of Iqaamah

Chapter Six

Suppose you enter the Masjid. You find that the Iqaamah is being said. In this case, are you allowed to go to a corner of the Masjid and pray the Sunnah prayers before joining the congregation?

The answer is no.

This ruling is based on the instruction of the Prophet ﷺ:

1

إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ

When the iqamah is pronounced for prayer, no prayer is valid except the obligatory prayer.

Sunan Abi Dawood 1266

However, if you have already begun the Sunnah prayer before the Iqaamah and find that the congregation has started the obligatory prayer, some scholars allow completing the voluntary prayer if you are close to finishing it.

For example, if you have completed one Rak'ah of a Sunnah prayer and are in the second Rak'ah when the congregation starts the obligatory prayer, it is permissible to finish your voluntary prayer before joining the congregation.

But beware of starting a Sunnah prayer when people begin their obligatory prayers.

Keeping the Masjid Clean

Chapter Seven

As Muslims, it is our collective responsibility to ensure that the Masjid remains clean and conducive for prayer and worship. While the administration and leadership of the Masjid play a significant role in its upkeep, we as individuals who pray in the Masjid also bear a share of this responsibility.

We find in a hadith:



النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي الْقِبْلَةِ فَحَكَّهَا بِيَدِهِ، وَرُئِيَ مِنْهُ كَرَاهِيَةٌ - أَوْ
رُئِيَ كَرَاهِيَتُهُ لِذَلِكَ وَشَدَّتْهُ عَلَيْهِ

The Prophet (ﷺ) saw spittle (on the wall of the mosque) in the direction of the Qibla and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face.

Sahih al-Bukhari 417

Upon observing someone spit in the Masjid, the Prophet ﷺ expressed his displeasure and promptly covered it up. This hadith underscores the importance of maintaining cleanliness and avoiding actions that may detract from the sanctity of the house of Allah ﷻ.

In our times, the Masajid are adorned with carpets and beautiful walls, making them more susceptible to becoming dirty compared to the past when the ground was sand.

Therefore, it is incumbent upon us to refrain from actions such as littering, spitting, or even personal grooming tasks, such as cutting nails, etc. that compromise the cleanliness of the Masjid.

Avoiding Bad Odour

Chapter Eight

While we have discussed the etiquettes and recommended actions to observe in the Masjid, it is equally important to be mindful of what not to do within its sacred precincts.

One of the foremost prohibitions highlighted by the Prophet ﷺ is to eat foods that impart a foul odour to one's breath, such as garlic or onions, before going to the Masjid:

1 رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ لِيَعْتَزِلْ مَسْجِدَنَا وَلِيَقْعُدْ فِي بَيْتِهِ.

The Messenger of Allah (ﷺ) said: He who eats garlic or onion should remain away from us or from our mosque and stay in his house.

Sahih Muslim 564b

This prohibition extends not only to foods known for causing bad breath but also to other substances, such as tobacco smoke, which can likewise result in offensive breath.

Furthermore, this contradicts the personal hygiene principles emphasised by the Prophet ﷺ before attending congregational prayers or Jumu'ah.

If you realise that you have body odour due to the work you've been doing, take a shower and apply some pleasant perfume before entering the Masjid. This is a way of honouring this sacred space.

If you are unable to eliminate offensive odours, refrain from attending the Masjid. While in such cases, the temptation to stay home may arise, it is essential to remember that the rewards and blessings associated with congregational prayers in the Masjid are TWENTY-SEVEN times better than praying alone.

Trading Inside the Masjid

Chapter Nine

Another mistake people make is engaging in commercial activities inside the Masjid.

The Prophet ﷺ discouraged buying and selling in the Masjid. He said:

2

إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ فَقُولُوا لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ

**When you see someone selling or buying in the Masjid then say:
'May Allah not profit your business.'**

Jami' at-Tirmidhi 1321

This highlights that the Masjid is unsuitable for such transactions. Instead, it is a place designated for acts of worship and remembrance of Allah ﷻ. It is founded on Taqwa. Therefore, it should remain free from the evils associated with buying and selling, such as lying, arguing and so forth.

A New Challenge in Today's World

In contemporary times, the widespread use of mobile devices has brought forth new challenges regarding conduct in the Masjid. Engaging in online shopping on platforms like Amazon or conducting digital financial transactions within the Masjid premises is prohibited. If a person needs to make payments, they must step outside to do so.

While merely browsing items one intends to purchase is permissible, the actual act of purchasing them is not allowed.

Scholars list exceptions to this rule. If you've already agreed on a deal outside the Masjid and just need to exchange items or money, it is permissible to do that. For instance, if you've arranged to buy or sell something and only need to hand over the item or money, and you both decide to meet at the Masjid for it, that is allowed. It is because you did not make any purchase or transaction inside the Masjid.

Looking for Lost Belongings

Chapter Ten

Making announcements in the Masjid is another prohibited act that Muslims must be aware of.

The Prophet ﷺ cautioned against this in the following hadith:

1 رجلا نشد في المسجد فقال: من دعا إلى الجمل الأحمر، فقال رسول الله صلى الله عليه وسلم: "لا وجدت، إنما بنيت المساجد لم بنيت له

A man announced (the loss of his camel) in the mosque, uttering these words: "Has anyone seen my red camel?" Upon this the Messenger of Allah (ﷺ) said, "May it not be restored to you! The mosques are built for what they are meant to be (i.e., prayer, remembrance of Allah, acquiring knowledge, etc.).

Sahih Muslim

The Masjid is not intended to serve as a lost and found centre or a venue for posting notices seeking lost items. Rather, it is a sacred space designated for prayer, remembrance of Allah ﷻ, and the pursuit of Islamic knowledge.

Therefore, individuals should seek lost items outside the Masjid premises, following societal norms and regulations and adhering to appropriate places for such endeavours.

Maintaining Quietude



Chapter Eleven

Another etiquette that should be observed in the Masjid is to maintain decorum and avoid raising your voice or shouting. It is impermissible and is considered Makrooh (disliked).

It has been reported in a hadith:

01

اعْتَكَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَسَمِعَهُمْ يَجْهَرُونَ بِالْقِرَاءَةِ، فَكَشَفَ السِّتْرَ وَقَالَ: " أَلَا إِنَّ كُلَّكُمْ مُنَاجٍ رَبَّهُ فَلَا يُؤْذِينَ بَعْضُكُمْ بَعْضًا، وَلَا يَرْفَعُ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ ". أَوْ قَالَ: " فِي الصَّلَاةِ "

The Messenger of Allah (ﷺ) retired to the mosque. He heard them (the people) reciting the Qur'an in a loud voice. He removed the curtain and said: Lo! every one of you is calling his Lord quietly. One should not trouble the other and one should not raise the voice in recitation or in prayer over the voice of the other.

Sunan Abi Dawud 1332

The Prophet ﷺ advised against raising voices during du'aa (supplication), dhikr (remembrance of Allah), and Qur'an recitation, reminding his companions not to harm themselves by disturbing others.

This prohibition is especially emphasised in the Masjid of the Prophet ﷺ (al-Masjid an-Nabawi) in Madinah. It is because it combines the issue of raising one's voice in the Masjid and also in the presence of the Prophet ﷺ. One must note that although the Prophet ﷺ has passed away, we should still maintain quietude in the Masjid out of respect for him.

Maintaining a peaceful and respectful atmosphere in the Masjid is paramount for worshippers to concentrate on their prayers, recitations, and reflections without disruption. Even reading the Qur'an should be done with consideration for others' worship, avoiding disturbing those engaged in Salah, and so on.

Departing From the Masjid After Adhaan

Chapter Twelve

It is forbidden to leave the Masjid after the Adhan has been called. This is a practice that is sometimes overlooked, especially in Muslim countries where there may be a significant gap between the Adhan and the Iqamah. However, it is important to recognize that leaving the Masjid during this time is not permissible.

We find in the following hadith:

1 كنا قعودًا مع أبي هريرة رضي الله عنه في المسجد فأذن المؤذن، فقام رجل من المسجد يمشي، فأتبعه أبو هريرة بصره حتى خرج من المسجد فقال أبو هريرة: أما هذا فقد عصى أبا القاسم صلى الله عليه وسلم.

We were sitting with Abu Hurairah (May Allah be pleased with him) in the mosque when the Mu'adhdhin proclaimed the Adhan. A man stood up in the mosque and started walking out. Abu Hurairah (May Allah be pleased with him) stared at him till he went out of the mosque. Upon this Abu Hurairah (May Allah be pleased with him) said: Indeed, this man has disobeyed Abul-Qasim (ﷺ).

Sahih Muslim

Abu Hurairah رضي الله عنه remarked that the man had disobeyed the Prophet ﷺ, whose Kunyah was Abul Qasim. This illustrates the seriousness of leaving the Masjid after the Adhan without a valid reason.

However, some scholars have noted that there are exceptions to this rule if there is a genuine benefit or necessity for leaving. For instance, if someone is an imam in another Masjid and needs to fulfil their duties there, or if there is an emergency at home requiring immediate attention, leaving the Masjid may be permitted.

In such cases where there is a clear benefit or necessity, leaving the Masjid after the Adhan may be acceptable. However, in general, worshippers should refrain from leaving unless there is a compelling reason to do so.

Bringing Children to the Masjid

Chapter Thirteen

The issue of children in the Masjid is often discussed, and it's crucial to understand how to handle it. Generally, it's permissible to bring children to the Masjid as long as they can behave appropriately under parental guidance. However, it's important to acknowledge that some children may struggle to behave properly in the Masjid setting.

For younger children who may not grasp the significance of the Masjid or behave well during prayers, it might be best not to bring them. This decision should consider whether the child might disturb others in the Masjid by running around, making noise, or bothering other worshippers. In such cases, it's better to wait until the child is older and understands and respects the sanctity of the Masjid.

Older children who can behave and sit quietly during prayers can be brought to the Masjid. Even if they find it uninteresting, exposing them to the Masjid environment can help them become accustomed to attending prayers and lectures. However, if a child disrupts others' worship or listening to lectures, it may be wise to wait until they are older and better able to control their behaviour.

Ultimately, the decision to bring children to the Masjid should consider whether they might disturb others and impede worship. Parents should use their discretion based on their knowledge of their children. By ensuring that children behave respectfully, we can create a peaceful and conducive environment for worship in the Masjid.



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